

Missions.

"Go ye into all the world; and preach the gospel to every creature."

THE work of Baptist missionaries in British Burmah has been considerably interrupted by a rebellion against the British government.

ALTHOUGH water runs through a sieve, the sieve is made the cleaner by it. So said a Hindu woman to a missionary.

C. J. SILDALL, a Scandinavian missionary, reports 13 weeks of labor in Minnesota and Wisconsin, 14 preaching places, 35 sermons, congregations from 12 to 70, 5 other meetings, and 100 visits and calls.

THE day has gone by, says the Foreign Missionary, when a young woman should be recommended for a missionary merely because she is one of the brightest and most devoted teachers in a Bible-school.

THE Old School Baptists, once numbering 100,000 in the United States, now fall below 40,000. Their doctrine has been that Christian work is to comfort saints and feed the sheep, but not to preach to sinners.

It is a sad spectacle that is presented to our contemplation in the case of this body, of a people, with continually diminishing numbers, meeting together year after year to comfort one another and renew fellowship in doing nothing.

"THE LORD'S DAY."

The following is an abstract of a sermon preached by Charles H. Parkhurst, D. D., from Rev. 1: 10, at Madison Square Presbyterian Church, New York, and published in The Christian Union of May 20, 1886:

The text shows how prominent a place the Lord's resurrection held in the regard of the apostles. The apostolic churches evidently observed, religiously, the first day of every seven; but we do not have from either Paul or the Lord any definite instruction or any plan of Sunday observance.

The discourse, however, is wholesome reading for Seventh-day Baptists, for its influence is to strengthen conviction as to the soundness of our views, and to lead to a sacred regard for the Sabbath-day.

For the institution and the particular day of the Sabbath, we go to the story of creation, to the fourth commandment, and to the words of Christ, that the Sabbath was made on man's account.

as the rest of the Decalogue, is not an arbitrary enactment; but it met and provided for universal human necessities. Like the other commandments, the fourth had to be converted before it could become Christian.

The Christian Sabbath (Sunday), is the Jewish Sabbath converted. Only a Christian can keep Christian Sabbath. That is to say, Christian Sabbath-keeping must spring out of Christian impulses; the motives cannot be legal, but must come from allegiance to Christ, our living Saviour.

The secularization of Sunday means not less, but greater hardship for the laborer; and when completed the lower classes of our workmen may expect to have to work seven days for the compensation of six.

The only way to preserve the Sabbath in its integrity, with its enlightening and halloving possibilities, is to hold it in sharp-edged isolation from time that is secular. Some may observe the Sabbath with extreme strictness, but are men whose Sabbath action in a growing disregard of the day, is shaping their Sabbath views—not their Sabbath views, their Sabbath action.

The views set forth in the sermon of which the above is an abstract, in regard to the relation existing between the Decalogue and the Sermon on the Mount, between the Mosaic Sabbath and the Sabbath of Christ, between the old dispensation and the new, are such as we have long held and tried to teach, excepting that we do not believe that the conversion of the Sabbath of the fourth commandment, transfers the day of the Sabbath from the seventh day to the first.

The discourse, however, is wholesome reading for Seventh-day Baptists, for its influence is to strengthen conviction as to the soundness of our views, and to lead to a sacred regard for the Sabbath-day. For the institution and the particular day of the Sabbath, we go to the story of creation, to the fourth commandment, and to the words of Christ, that the Sabbath was made on man's account.

mony with those of his Master; for he taught that when a man becomes a Christian, he escapes from the condemnation of the law, not unto the end of making void the law, but to the end of serving; not in the oldness of the letter, but in the newness of the spirit.

These principles seem to us to furnish a broad, strong, and unmovable foundation for our Sabbath faith and practice. They lift the Sabbath quite above dependence on hair-splitting exegesis of particular texts; or on labored discussions of the distinctions real or supposed, between "moral" and "denominational" laws, or between "two covenants," thought to be found in the Old Testament, one temporal, the other permanent; and above dependence upon questions relating to the time of our Lord's resurrection.

Such discussions are sometimes calculated to weaken our position in the judgment of thoughtful and intelligent Bible readers. And well they may, if we appear to rest our views and habits on stays and supports so frail and uncertain.

SCANDINAVIAN MISSIONS IN MINNESOTA AND WISCONSIN.

Report for the Quarter Ending June 1, 1886.

"Watchman, what of the night?" In trying to make a report of my work for our Master, I am thinking of the great darkness of the night, and of the great opposition to true religion. If the people were more willing to hear and keep the Word of God, then I would be able to give a good report.

In order I will report the places where I have been at work in the past quarter, and how many meetings in each place. Burnett County, Wisconsin.—Meetings held in Grantsburg, in the school-house in North Fork, 2; in private houses, 4, and a meeting-house at Wood Lake, 1.

Isanti County, Minnesota.—Meetings held in two school-houses, 5; in private houses, 2; in Cambridge, 1. In the latter place there was a general Sabbath meeting for all Sabbath-keepers of Isanti and Chisago counties.

There are several Sabbath-keepers that do not belong to any church, although there is a Seventh-day Baptist church in Grant county, and an Advent church in Chisago county. They cannot unite with either of those churches. Those that are not members called all the Sabbath-keepers to a general meeting which was held on the first day of May.

Minneapolis.—There I have been 24 days and had 11 meetings, 9 in private houses and 2 in a city missions house. The congregations have been small. I made 72 visits. Distributed publications for which I have given report to the Tract Society. I have found that it is hard work to establish a mission in a large city, especially for a Seventh-day Baptist.

God will bless the work, and that the time will come that we will have churches in Minneapolis. But we must work with patience, even if we have to suffer some for the truth. One man told me on the street that he wished I would get out of the city and not go here and spread the errors of the Sabbath. I see that we must first suffer a great deal before we can bring anything to accomplishment.

I have spent several days in looking after places. We can rent a hall for \$8 or \$10 a month. I think that I can get some help to pay the expenses. If I had such a place, I would also have a place to stop; because there is one room with the hall that I can use for myself.

Meetings in Rochester, Minnesota, 4, and one in Dodge Centre. Lately I have received a letter from Denmark in which I see that another Baptist preacher has embraced the Sabbath. He says among other interesting things, that he had conversation with Brother S. C. W. Meller, and from him had read some tracts and papers sent by me, which led him to write to me.

I have published a few songs; had them printed in St. Paul, for \$25. Have written 31 letters and postal cards. Yours in Christ, C. J. SILDALL, DODGE CENTRE, Minn., May 28, 1886.

THE SOUTH-EASTERN ASSOCIATION.

Dear Brother,—The South-Eastern Association, just closed, was one of marked interest. Our denominational work was considered in a number of ways, among which was the cause of missions. This is certainly missionary ground; and it is with gratitude that the work of the missionary is spoken of.

It was my pleasure to introduce two resolutions, one upon "China's need of missionary labor," the other upon "The privilege and duty of reading missionary literature," which were both adopted. It was also my privilege to take the collection on First-day, jointly for the Missionary and Tract Societies.

The Middle Island Sabbath-school and Ritchie Church have each sent contributions to the cause of missions, so that I will carry to the Treasurer more than \$18 from this state.

The churches here feel the need of pastors; but in the absence of these they are becoming self-reliant, which, to my mind, at present, is the most hopeful sign of the perpetuity of the cause here.

I am often asked about your health and your work. Much joy is manifested at the signs of improvement in the first, and the importance of the second and of your continuation in it.

Very affectionately yours, L. F. RANDOLPH. RICHBURG. I spent Sabbath, May 8th, with the Richburg Church. The evening prayer-meeting was well attended and very interesting.

monthly dues. Their constitution requires monthly payments, and grants each member the privilege of giving the money to the Tract or Missionary Society. By common consent, at this season of the year they meet once in two weeks.

The hard work of Brethren Summerbell, Backus, Fisk, and other faithful Christians, during that period better known in the oil towns as "the excitement," under God, seems to have resulted in great good. H. P. BURDICK, TREASURER'S REPORT.

TREASURER'S REPORT.

Receipts in May.

Table with columns for donor names and amounts. Includes entries like Young People's Literary Society, Adams Centre, N. Y., G. F., Miss Adelle Rogers, New York, Church, M. M., etc.

THE following are approximate mission statistics, 2,146 mission-stations, worked by 2,675 European and American missionaries, and 23,317 native agents. 2,024,451 converts, of whom 600,201 are communicants.

Sabbath

"Remember the Sabbath day, six days shalt thou labor, and do the seventh day is the Sabbath of the Lord thy God."

Having the pleasure of which some of our publications, I would like to state a fresh instance of encouragement good work committed to us.

While indulging these pleasures a sad contrast in feeling the statement in the Recorder of having to suspend the Light of Home. Can it be will make this sad retrogression necessary by withholding the continuance, when God is opening doors of usefulness, and tokens of his approval; in the account that must be rendered stewardship of his good entrusted to our care? Of business people is attracted by announcement of a large investment, by which they increase their possessions.

Can we allow any earthly inducement to throw away such opportunities? By the precious you have sent us who were victims of error, I entreat possible be done to keep up watching patiently for the

Brother Editor,—Give me the dear old RECORDER and of my hard-earned experience weary seven months since ones in Alfred. In my past few days, I have often in the wilderness journeyings for home and in all things to take place that visit to Alfred, I have pointed. I at once engaged the ministry and in efforts truth on coming to my native absence of any call or care any Board, or any of our espoused the Bible cause and preaching both public and at the same time selling could, which would have success had we, as a people in a most trying financial said to me a month ago, of county. "The work you vaunting, talking the Bible ion among the people, has reading than all the preached in a whole year in the these counties in which I though many of the poor am exercising a strong in hitherto unknown in man's work. Occasionally preach in the largest churches in the state.

It is always known the day Baptist, this always bath question; and it is gratifying to know the and thought there is the on this subject. A Dept. of the finest theologians I said to me the other day, the appearance on the

Sabbath Reform.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

CORRESPONDENCE.

To the Editor of the Sabbath Recorder.

Having the pleasure of sending names to which some of our publications may be addressed, I would like to state to our people a fresh instance of encouragement in the good work committed to us. The person to whom I ask you to send the Outlook is a Baptist minister in Missouri, who has become very much interested in the numbers already sent him, and had intended securing its renewal. This fact came to me as a joyful surprise, as his wife, a dear friend of mine, and a very devoted Christian, being at my home on a visit, was looking over my papers and finding the Outlook, spoke of her husband's regard for its teachings, and of her own desire to read "Sabbath and Sunday History" that she might have a clear understanding of the whole matter. They have an interesting family of five daughters, nearly all devoted Christians. What cause of rejoicing it would be if they should become observers and faithful advocates of the Bible Sabbath.

While indulging these pleasant anticipations a sad contrast in feeling was caused by the statement in the Recorder of the prospect of having to suspend the publication of the Light of Home. Can it be that our people will make this sad retrograde movement necessary by withholding the means for its continuance, when God is opening so many doors of usefulness, and giving manifest tokens of his approval; in view, too, of the account that must be rendered for faithful stewardship of his goods so graciously intrusted to our care? Often the attention of business people is attracted by the interesting announcement of a large per cent to investors, by which they can rapidly increase their possessions. Is not here a far grander opportunity to secure "a hundred fold in this world," and the still greater reward of many stars in the eternal crown of rejoicing, triply guaranteed by the immutable promise of the triune God, "Your labor is not in vain in the Lord," "My word shall not return unto me void," "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Can we allow any earthly consideration to induce us to throw away such golden opportunities? By the preciousness of the truth you have sent us where we were wandering in the mists of error, I entreat that everything possible be done to keep up the good work, watching patiently for the harvest.

NORWICH, N. Y., May 30, 1886.

FREDONIA, Ky., May 30, 1886.

Brother Editor, - Give me a little space in the dear old Recorder and I will give a bit of my hard-earned experience for these long, weary seven months since I left my loved ones in Alfred. In my reflections, in the past few days, I have often thought of Israel in the wilderness journeyings. In my longings for home and in all my wishes for something to take place that would give me a visit to Alfred, I have so far been disappointed. I at once engaged in the work of the ministry and in efforts to spread gospel truth on coming to my native home. In the absence of any call or care from the Missionary Board, or any of our churches, I soon espoused the Bible cause and went traveling and preaching both publicly and privately, and at the same time selling all the Bibles I could, which would have been a most signal success had we, as a people at large, not been in a most trying financial pressure. A man said to me a month ago, on leaving my home country. "The work you have done in canvassing, talking the Bible, and Bible religion among the people, has caused more Bible reading than all the preaching any may ever did in a whole year in the same section." In these counties in which I am now at work, though many of the people are strangers, I am exercising a strong influence such as is hitherto unknown in the history of any man's work. Occasionally I am called on to preach in the largest and most influential churches in the state.

It is always known that I am a Seventh-day Baptist, this always brings up the Sabbath question; and it is astonishing and gratifying to know the amount of inquiry and thought there is through this country on this subject. A Baptist pastor, and one of the finest theologians in this Association, said to me the other day, after I had related my experience on the Sabbath question;

"There is not sufficient evidence, in the Bible, of a change of the Sabbath to justify us in excluding your church from us, as you are as purely baptistic as we are." There are scores of incidents in the history of my work during these seven months past that would interest my people in their distant homes, but want of space forbids. This Fredonia valley is among the finest regions in the state. I pray for the time to come when our banner may float over this beautiful valley.

I would much rather have some special location where I could see my family occasionally, but it seems my way to this is so completely hedged in that I cannot even visit them at present. While I am thus laboring I hope to make my presence felt for the truth of God. I shall try to hold myself in readiness to take a charge anywhere among our people after the first of August. The financial pressure with myself and in West Virginia, prevented me from attending our Annual Meetings. I was the delegate from the South-Eastern Association to the other Associations, but I received word that they could not send a delegate.

Pray for me and for my family. God bless all our dear interests.

C. W. THREEKELD.

ALL FOR THE SABBATH.

A Catholic Argument in the Mouth of a Protestant.

The apostle says, "We can do nothing against the truth, but for the truth." So it almost seems that men can say nothing against the Sabbath, but for the Sabbath. Most of what they attempt to say against it is so transparently weak and so visibly destitute of both reason and Scripture, as really to be a support to it. Many an argument written ostensibly and intentionally against it, would be a very fair campaign document in its favor.

The following from the Christian at Work comes fairly under this head. A correspondent, finding nothing in the Scriptures to sustain the Sunday, but all to uphold the original seventh day, expresses her conviction accordingly to the editor of the paper above named, and asks his opinion. If his reply does not strengthen her convictions in favor of the seventh day, it will be because she is willing to sacrifice at a very low price some of that clearness of discernment which she manifests in her questions. The article reads as follows:

"A correspondent writes to us with reference to an editorial in the Christian at Work of the 26th ultimo, on the Sabbath question, in which she pleads for the 'observance of the Sabbath,' that is, Saturday, the seventh day of the week. We quote:

"1. I know some Christians tell us that Christ changed the Sabbath, but I find no authority for it anywhere in the Scriptures, but contrariwise. 2. I know Christ did away with the ceremonial and Jewish law, but not the Decalogue, and I believe the ten commandments are as binding now as before the birth or resurrection of our Saviour. 3. I believe that 'the seventh day is the Sabbath of the Lord thy God,' and that God blessed that day and hallowed it, and commanded us to keep it holy. Shall we not do it as Christians, and have the first day of the week for a rest and amusement if by the law so orders? I, with other Christians, have always kept the first day of the week, but cannot see that it is right. I should be much pleased to have a few words on the subject from the editor.

A SEEKER OF TRUTH.

"There is no doubt of the earnestness of our friend, and we have no doubt that she is the representative of many others. Let us very briefly state the case as we understand it: (1) We quite agree with the writer that Christ did not change the Sabbath. Not only so, but neither did the apostles change it or announce any such change; indeed, they worshiped in the temple on Saturday. (2) Christ did away with the ceremonial law, and all that is not universally moral may be included under that head. But are not the ten commandments in any part ceremonial? The first commandment properly prohibited the making of 'any graven image or the likeness of anything. That is a distinct, separate command; the bowing down to such 'likeness' is another matter. Yet we carve statues, and even place them in our churches. Why? Because that part of the Decalogue no longer holds. In a way, it may be said to be 'ceremonial'; it certainly was not universally ethical-intended to govern the life of to-day. The object for which the command was enacted—the prevention of the perpetuation of Egyptian idolatry—has passed; and with the passing away of the occasion, the law falls. (3) So with the Sabbath. God commands a rest day; that is universally ethical. He mentions Saturday for popular convenience and uniformity. That is not universally ethical, and may be treated as ceremonial, to be abrogated or retained at pleasure. The early Christians celebrated worship and the communion every day at first. Gradually the days of such observance became fewer. As the distinction between Jews and Christians became more strongly marked, Saturday as the one rest day began to give way among Christians to Sunday, the day on which the Lord arose; so that the practice of the early church has given us Sunday as our Sabbath. Therefore

we accept it, believing its observance to be as acceptable to God as that of Saturday. Indeed, if we were living in Arabia, we might feel justified in observing Friday, the Mohammedan worship day, out of regard to their feelings and conscience, just as many Jews regard Sunday with us. It is the one day in seven, not Saturday or Sunday, that is the all-important fact. And it is right to accept Sunday and place one's self in the pale of uniformity, and thus hold to that decency of order which the apostolic church and the spirit of the gospel alike enjoin."

It is perhaps appropriate enough that Catholic arguments should be used in behalf of a Catholic institution. What a humiliating position for a Protestant who has inscribed upon his banner, "The Bible and the Bible alone the rule of faith and practice," to be engaged in defending a practice for which he is obliged to confess that no scrap of authority has come down to us from either Christ or his apostles in the form of legal enactment or apostolic injunction!

Advocates of the seventh-day Sabbath have long been wont to claim that the same argument with which the Protestant defends his Sunday, the Catholic could use, and did use, to defend his image worship. What shall we say now, when a Protestant comes out and volunteers a defense of Catholics on their own ground by claiming that that part of the commandment which forbids the making of images is ceremonial and no longer holds in order that he may make out that part of the fourth commandment which he wishes to get rid of, to be also ceremonial and hence changeable at the will and caprice of men.

The head-center of the great apostasy in the Christian church is the pope of Rome. Of him Paul said that he should endeavor to raise himself above all that is called God or that is worshiped. He has done this very thing in his attempt to change the Sabbath of the fourth commandment. Must we conclude that all those who attempt to defend this change partake of the same spirit? It would seem so from the tone in which the editor of the Christian at Work replies to its correspondent. With all the liberty and flippancy with which he would treat a last year's scrap-book, he takes hold of the law of the great Jehovah, and declares that this part is ceremonial, and that part has outlived the occasion for which it was given, and the Lord mentioned this part for convenience; and in the other item didn't mean what he said, and that it is left to man to change such and such portions of it. When was he thus taken into the counsels of the Most High that he may thus freely set aside the letter of his law and construe it as he pleases?

Another fact that clearly reveals the spirit of the writer, though he may himself be scarcely conscious that he possesses such a spirit, is what he says about keeping the Sabbath in Arabia. If he were among Mohammedans, he would keep Friday for conscience's sake. Then Mohammedans keep the Sabbath by observing Friday, as well as Christians keep it who observe the first day.

If the Christian at Work really believes its position, why did it not say to that correspondent, "Why, yes; if your conscience inclines you to observe the seventh day, keep it; you will be keeping the fourth commandment as much by that day as by any other; the commandment only requires one day in seven; and if you choose to obey it on that day, we bid you Godspeed."

But do the seventh-part-of-time Sunday-keepers ever reason thus? Not they. On the other hand, while professing that all days are equal before the law, they fight the seventh day with tooth and nail. The intensity of bitterness and the strength of intolerance manifested against this day can be accounted for only on the ground that this is really the day which God requires, and that all forms of opposition to it are inspired by that malevolent being who would willingly sacrifice all truth, consistency, and candor, in its overthrow.—Review and Herald.

Education.

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understanding."

A RECENT number of the Milton Telephone says that "besides the Alumni Endowment Fund of \$10,000 already subscribed, Milton College is also raising \$2,000 to pay for the enlargement of its grounds and for the improvements on its main hall, made about two years since. President Whitford has already secured \$600 of this latter sum, and expects to secure the balance the coming summer." The friends of the College, and they are many, rejoice in these indications of increasing strength. One hundred thousand dollars in endowments for the College would be well invested.

THE APPROACHING commencement season at Alfred University is anticipated with great interest. Besides the usual exercises of commencement week, the semi-centennial of the University will be suitably celebrated. Many friends of the institution have already announced their intention to be present, and many more are expected. We give below the outline programme as arranged for the occasion:

- Evening after the Sabbath, June 26th. Band Concert. Sunday Evening, June 27th. Baccalaureate Sermon. Monday Morning, June 28th. Historical Session. Afternoon and Evening. Anniversary Sessions of Literary Societies. Tuesday, June 29th. Morning and Evening Sessions of Literary Societies. 1 P. M. Annual Meeting of Stockholders and Trustees. 2 P. M. Semi-Centennial Session. Wednesday, June 30th. 9 A. M. Graduating Exercises. 2 P. M. Addresses. 3 P. M. Alumni Dinner. 7 P. M. Business Meeting. 8 P. M. Concert. Thursday, July 1st. 9 A. M. Semi-Centennial Session. 12 M. General Picnic. Addresses. 3.30 P. M. Semi-Centennial Session.

REPORT

Of the Treasurer of Alfred University for the Quarter Ending May 31, 1886.

REVENUE AND EXPENDITURE ACCOUNT.

Table with columns for Receipts and Disbursements. Receipts include Cash on hand, Tuition, Tuition Notes, Interest, Rentals, E. R. Pope, Treasurer S. D. B. Memorial Board, State Teachers' Mass., Special Appeal, Graduation Fee. Disbursements include Overdraft, University Bank, Salaries, Interest, Notes taken for tuition, Fuel, Janitors' wages, Repairs, Chemicals, Tuition repaid on account of sickness, Library, Incidentals, Printing, Apparatus, Reduction of indebtedness, Petty Expense Account, Cash in Bank.

Examined and compared with vouchers, and found correct.

WILL H. CRANDALL, Treas.

LANGUAGES AND THE "SURVIVAL OF THE FITTEST."

I now come to speak of the struggle for existence which is constantly going on between languages geographically near to one another and between dialects of the same language. Unless one of the idioms is specially favored in the struggle by political circumstances it is evident that the one which is most advanced in evolution will gain upon those which are less advanced; this fact can be established by many examples. Thus, in the territory which is now France, Latin, introduced into Gaul by a relatively small number of persons, shortly surpassed the Celtic dialect. The French language is wholly Latin, having retained from the Celtic only a few recollections in its vocabulary; but when the Germans established themselves in a large part of Gaul, instead of giving their language to the conquered population, they abandoned it in the end and adopted the neo-Latin, which afterwards became French; and the French language is no more German than it is Celtic. Natural selection has caused the disappearance of a considerable number of idioms. Languages which come into conflict are like groups of animals that have to struggle with one another for existence. They must gain upon their competitors, or resign themselves to disappear before them. Just as, in the contest of life and development, the best-armed races finally prevail over those which are less favored, so languages which are best served by their own aptitudes and external circumstances prevail over those whose evolutionary force is less considerable, and over those which historical conditions have less well prepared for the combat. In France, the French, the ancient langue d'oïl gradually supplanted the langue d'oc, the Corsican, the Breton, the Flemish, and the Basque. In the British Islands, English eclipsed the Celtic languages, Irish, Scotch, Manx, and Gaelic, and will shortly have supplanted the Cornish. German has overcome a number of Slavic idioms.

Another kind of selection is going on within the language itself with reference to the use of particular forms and words. In reference to this, the study of dialects is of great interest. Dialects should not be regarded as degenerate conditions of literary languages. These languages are simply fortunate dialects, whose rival dialects have been less favored. We are constantly meeting in dialects forms and words which their sister literary languages have not preserved; and this fact gives dialects an important place in the study of the natural history of language.—Popular Science Monthly.

NECESSITY OF FOOD FOR STUDENTS.

The notion that those who work only with their brains need less food than those who labor with their hands has been the cause of untold mischief. Students and literary men have often been the victims of a slow starvation from this ignorance of the fact that mental labor causes a greater waste of tissue than muscular. According to careful estimates, three hours of hard study wear out the body more than a whole day at the anvil, or on the farm. "Without phosphorus

no thought," is a German saying, and the consumption of that essential ingredient of the brain increases in proportion to the amount of labor which the organ is required to perform. The wear and tear of the brain are easily measured by careful examination of the salts in liquid secretions. The importance of the brain as a working organ is shown by the amount of blood it receives, which is proportionately greater than that of any part of the body. One-fifth of the blood goes to the brain, though its average weight is only one-fortieth the average weight of the body. This fact alone would be sufficient to prove that brain workers need more food and better food than mechanics and farm laborers.—Journal of Chemistry.

CLIPPINGS.

One hundred of Harvard's freshmen have dropped their mathematic.

Prof. Alex Johnson, of Princeton, is writing a history of the United States from 1840 to 1885.

The Royal Geographical Society of England proposes to give its Founder's Medal to Lieut. Greely of the Arctic Expedition.

Junius S. Morgan, the London banker, formerly of Hartford, Conn., has given \$18,000 to Trinity College for athletic purposes.

President Holden, of the University of California, receives a salary of \$8,000, the largest salary paid to any college president in America.

Mr. W. S. Ladd, of Portland, Oregon, has given \$50,000 to endow a professorship in the Presbyterian Theological Seminary at San Francisco.

The library of the late Dr. Bannister, Professor in the Garrett Biblical Institute, comprising about 1,000 volumes, and covering the entire field of Exegetical Theology, has been purchased for Gammon School of Theology of Clark University, Atlanta, Ga.

At Hampton Institute there is an attendance of 590, of whom 135 are Indians, representing thirteen states and territories. Nearly one-half are girls. There is a farm of 700 acres, on which there were 32 buildings, of which thirteen are workshops. Last year the students earned \$44,058.

Professor Ezra Brainerd, of Middlebury College, has been elected to its Presidency. He is a graduate of the College and of Andover Theological Seminary. The sum of \$50,000 has been pledged for the college provided another equal sum shall be raised, and a wealthy friend has made himself responsible for \$30,000 of that.

One of the most remarkable changes in the recent educational life of Germany is the rapid increase of theological students in the universities. The following figures speak for themselves: "This year there are 2,553 studying theology in the Prussian universities alone. Of these 726 are at Berlin, 562 at Halle, 300 at Griefswalden, 240 at Konigsberg, 225 at Gontgitten, 159 at Breslau, 159 at Marburg, 89 at Bonn and 84 at Kiel. Last year at these universities the entire number was 2,332; in 1883-4, 1,926; in 1882-3, 1,690, and in 1881-2 only 1,394. Thus four years have witnessed an increase of 1,159, or 83.9 per cent.

Temperance.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright."

"At the last it biteth like a serpent, and stingeth like an adder."

AS TO ALCOHOL as a medicine, Dr. N. S. Davis, President of the Chicago Medical College and ex-President of the International Medical Congress, puts it in a nut-shell when he says:

Alcohol as found in any or all of the fermented and distilled drinks is neither stimulating nor strengthening, nor nourishing to the human system, but simply an anesthetic and sedative. Consequently, it cannot be used in health without injurious effects proportioned to the quantity used and the frequency of its repetition. Its applicability as a remedy in the treatment of disease is extremely limited; so much so that it might be wholly dispensed with, without any injury to the sick, every intelligent physician being able to supply its place with other remedies of equal, if not greater, value in the limited number of cases in which it is applicable.

BEES DEMORALIZED.

"We have no honey at our place this fall," said a Market Street merchant, residing in the suburbs. "Last winter a distillery was set up in the valley below us, and this summer all the bees in the neighborhood have resorted to it and become grossly dissipated. Instead of buzzing about among the flowers they have hung around the rum mill and spent their entire time in getting intoxicated, thousands of them falling to the ground and lying there in drunken stupor. The usual consequences have ensued, of course; their homes have been deserted, their families broken up, their savings wasted in riotous living, their lives made miserable and their usefulness in society destroyed. Many have gone down to drunkards' graves, and those that remain are idling about the hives like disreputable old bums, with winter coming on and starvation staring them in the face. Meantime we are short of honey, and I have got to buy some to try and keep the scamps alive and give 'em a chance to reform."—Philadelphia Enquirer.

feel, or know, or see anything of this power, and yet our brothers and sisters prostrate themselves before him and are blind, and deaf, and dumb to the power of the true and living God.

THE CENTRAL ASSOCIATION.

This Association convened for its fifty-first session at Leonardsville, N. Y., June 10, 1886. The attendance upon the opening services was good, though the number of delegates from the churches was less than usual.

Letters were read from all the churches except one, showing general harmony and some advancement in the Lord's work, but the absence of revivals to any great extent.

The second day's session opened with a half hour's devotional service, in which a good number shared, with indications of the presence of the Spirit.

The afternoon of Sixth-day was made profitable by a sermon by O. D. Sherman upon "Honoring the Lord with our substance," and the discussion of various topics vital to our welfare as a people.

Thus far the interest has been full of encouragement, and it is hoped that the present may be one of the best sessions ever enjoyed by our Association.

WAY-SIDE NOTES.

BY REV. J. B. CLARKE.

At Preston and Norwich, N. Y., some earnest friends of the Sabbath are bravely adhering to the truth, and we hope they may find much encouragement in their praiseworthy loyalty.

At Leonardsville, N. Y., Bro. W. C. Daland commenced his pastoral labors with this month. On the first Sabbath he preached on "Pleasing God as illustrated in the Life of Enoch," to a large congregation.

The parsonage for the new pastor is well under way and will cost, when completed, about \$1,600. It will be of generous size, neat and commodious, and will be highly creditable to all who share in its construction.

The meeting of the Central Association, to be held here, June 10th, is looked forward to with much interest, and the prayer seems general that it may be a session that shall be full of spiritual refreshing.

May the Lord prepare us for it and grant that we may be filled with his spirit through it all.

WEST EDMONDSON, N. Y., June 7, 1886.

MINISTERIAL CONFERENCE.

The Ministerial Conference of the Seventh-day Baptist churches of Southern Wisconsin met with the church at Utica, as previously announced. But the programme was only in part carried out.

The programme provided for the next session is as follows:

Which are preferable, long or short pastorates? and is the annual balloting for the pastor advisable? E. M. Dunn.

Can a man obey the spirit of the law while voluntarily and consciously disobeying its letter? J. W. Morton.

The next meeting is to be held at Rock River, on Sixth-day before the last Sabbath in August.

S. H. BABCOCK, Secretary.

JUNE 7, 1886.

Home News.

New York.

NILE.

Surprise visits have come to be events of so frequent occurrence that one might suppose that they would cease to take anybody by surprise. Yet they do sometimes surprise even a pastor's family.

The Sewing Society held a strawberry and ice cream festival in their rooms, evening after the 29th of May. The tables were arranged and waited on by the young members of the Society, and other young ladies invited by them.

It was a pleasant sight to see the children whose heads were but little above the tables, twining the flowers as best they could, side by side with men whose locks were white, and who were able to answer the many questions asked for information about "Why do we decorate these graves and put flags on them?"

The Jews were to teach their children each year concerning the establishment of the passover feast; shall we not teach ours concerning the establishment of a decoration day as often?

SPECIAL NOTICES.

THE subscriber will give fifty cents for a copy of the Conference Minutes for 1818.

ASHAWAY, R. L.

THE Seventh-day Baptist Western Association will hold its Fifty-first Anniversary with the church at Independence, N. Y., commencing on Fifth day, June 17, 1886, at 10 o'clock A. M.

PERSONS intending to attend the approaching session of the North-Western Association are requested to send their names at an early date, to Dea. G. S. Babcock, Garwin, Iowa, that they may be assigned places of entertainment.

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabbath, at 2 o'clock P. M.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 3 o'clock. Preaching at 3 o'clock.

THE Treasurer of the General Conference would respectfully remind those churches which have not paid their apportionments for the year ending Sept. 1, 1885, or for previous years, that the money in the treasury was long ago exhausted and a considerable portion of the expenses for last year remain unpaid.

THE Seventh-day Baptist North-Western Association will hold its Fortieth Anniversary with the Carlton Church, at Garwin, Tama Co., Iowa, commencing on Fifth-day before the fourth Sabbath in June (June 24th), 1886, at 10 o'clock A. M.

ESAYISTS were appointed as follows: J. W. Morton—Subject, "The Scriptural Doctrine Concerning the Second Coming of Christ."

DEVOTIONAL EXERCISES. 2.15 to 3. Reports of committees and unfinished business.

EDUCATIONAL CONFERENCE, conducted by L. E. Livermore.

PRAYER and conference meeting, conducted by G. W. Burdick.

SERMON by A. H. Lewis, delegate from the Eastern Association, followed by a joint collection for the Missionary and Tract Societies.

BIBLE-SCHOOL work, conducted by J. E. N. Beckus, Superintendent of the Independence school.

PAPER on Woman's Work, Mrs. J. C. Edwards.

SERMON by J. L. Huffman, delegate from the North-Western Association.

DEVOTIONAL EXERCISES. 9 to 9.15. Devotional Exercises. 9.15 to 10.30. Unfinished business.

PAPER, "The religious significance of the Sabbath," L. A. Platts.

DEVOTIONAL EXERCISES. 2.15 to 3. Miscellaneous business.

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o'clock. Sermon by J. B. Clarke, Agent of the American Sabbath Tract Society, followed by a joint collection for the Tract and Missionary Societies.

DEVOTIONAL EXERCISES. 2.15 to 3. Miscellaneous business.

SERMON by O. U. Whitford, representative of the Missionary Society.

SERMON by H. D. Clarke, delegate from the Central Association.

ALL persons attending the North-Western Association to be held at Garwin, who pay full fare on the C. M. & St. P. R. R., to Tama City, Iowa, will be returned for one-third regular rate.

CERTIFICATES will be issued at the close of the Association to all parties entitled to them. Certificates will be valid until July 1st.

INTRODUCTORY SERMON—E. M. Dunn. Call to order for business.

APPOINTMENT of Standing Committees. Communications from churches.

DEVOTIONAL EXERCISES, fifteen minutes. Unfinished business.

COMMUNICATIONS from Corresponding Bodies. 3 P. M., Essay—J. W. Morton.

DEVOTIONAL EXERCISES, fifteen minutes. Missionary conference led by A. E. Main.

DEVOTIONAL EXERCISES, fifteen minutes. Report of committees.

11 A. M., Essay—"The Scriptural Significance of Fasting," by A. McLearn.

DEVOTIONAL EXERCISES, fifteen minutes. Business.

3 P. M. Sermon by Central Association delegate. EVENING SESSION, 8 P. M.

SERMON—South-Eastern Association delegate. SABBATH MORNING, 10 A. M.

11 A. M. Sermon—A. E. Main, followed by collection for Missions. Communion.

DEVOTIONAL EXERCISES, fifteen minutes. Business.

11 A. M. Sermon—J. B. Clarke, followed by collection for Tract Society.

DEVOTIONAL EXERCISES, fifteen minutes. Business.

3 P. M. Bible-reading—E. Ronayne. 4 P. M. Tract Society conference, led by J. B. Clarke.

FAREWELL CONFERENCE. PERSONS intending to come to the Western Association by railroad to Andover, will please inform me as soon as convenient, and we will have carriages at Andover on Wednesday, the day before the Association.

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PLEASE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the Sabbath Recorder, Alfred Centre, N. Y.

COMMENCEMENT WEEK, Milton College, June 24-30, 1886.

1. Field-day Exercises, Thursday, June 24th.

2. Annual Sermon before the Christian Association by Rev. A. D. Sandborne, of Evansville, Friday evening, June 25th.

3. Joint Public Session of the Literary Societies, Seventh-day evening, June 26th.

4. Baccalaureate Sermon by Pres. Whitford, Sunday evening, June 27th.

5. Joint Public Sessions of the Literary Societies, Monday evening, June 28th.

6. Midday Concert, under the charge of Prof. J. M. Stillman, Tuesday afternoon, at 2 o'clock, June 29th.

7. Annual Address before the Literary Societies by Gen. A. L. Chetlain, of Chicago, Tuesday evening, June 29th. Subject—"Gen. Grant from Galena to Vicksburg."

8. Commencement Exercises, Wednesday, at 10 o'clock A. M., June 30th.

9. Annual Meeting of Alumni, Wednesday afternoon, at 3 o'clock. Address by Rev. W. B. Millard, of Blue Island, Ill., and essay by Mrs. Ada Ray Cooke, of Whitewater.

10. Concert by the Milton Cornet Band, Wednesday evening.

Persons attending the Commencement Exercises, and paying full fare on the railway running through Milton, will be returned home for one-fifth fare.

SECOND ANNUAL REPORT Of the Secretary of The Alfred Mutual Loan Association, for the year ending April 13, 1886.

RECEIPTS.

Table with columns for Receipts and Amounts. Includes Cash in Treasury, Received for dues on stock, Interest, etc.

DISBURSEMENTS.

Table with columns for Disbursements and Amounts. Includes Paid on Loans, Withdrawing Stockholders, Interest, etc.

ASSETS.

Table with columns for Assets and Amounts. Includes Loans secured as required by charter, Unpaid Dues, etc.

LIABILITIES.

Table with columns for Liabilities and Amounts. Includes Advanced payments on Dues and Interest, Cash borrowed to meet demands for Loans, etc.

Present number of Shares Loaned upon: 1st series, 22; 2d series, 10. Total, 32.

Holding value, total payments and profits of one share stock in each series: 1st series, \$25.70; 2d series, \$12.00.

Total profits, \$1.70.

Withdrawal value on April 13, 1886, of one share Capital Stock of the Association, first series, \$24.97; second series, \$12.24.

L. A. Platts, as President, and T. M. Davis, as Secretary, of the Alfred Mutual Loan Association, being each duly sworn, depose and say that the above attached report of the said Association is in all things correct according to their and each of their best knowledge, information and belief; and we do further swear that we verily believe that said report is in all things honestly and fairly made as set forth.

T. M. DAVIS, Secretary. Sworn to before me this 31st day of May, 1886. A. B. COLLINS, Justice of the Peace.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending June 13, 1886, reported for the Recorder by David W. Lewis & Co., 27 Broadway, New York.

BUTTER.—Receipts for the week, 53,973 packages; exports 3,688 packages. The market is speculatively sustained. The low ruling prices tempt buying, and large amounts of butter are going into cold storage, and the disposition to buy and hold is accelerated by the proposed imposition of a tax upon imitations. So far the season has been exceedingly propitious and the make has been large, and a fair, if not an abundant, hay crop is assured. We quote:

Fancy creamery, 18 @18; "dairy (selections), 16 @16; Good to fine, 15 @15; Poor to common, 7 @7.

CHEESE.—Receipts for the week, 61,784 boxes exports, 45,118 boxes. The first half of the week there was a strong, good market from export buyers up to 7½c. Later in the week foreign advices were not as favorable, and 7½c. was the best attainable top for export. Skimmed cheese are faring hard. Some hard skims sold at 35@50c. per box. A lot of so-called night skims sold on the dock at 4c. We quote:

Factory, full-cream and fine, 7½ @ 7½; "fair to good, 6½ @ 6½; "night skims, 1 @ 1.

Eggs.—Receipts for the week, 11,247 barrels and 19,054 cases. We quote:

Near-by marks, fresh-laid, per doz., 15 @ 15; Western and Canada eggs, 10 @ 11.

BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission. Cash advances will be made on receipt of property, where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no agents, make no purchases whatever for our own account, and solicit consignments of prime quality property.

DAVID W. LEWIS & CO., New York.

Selected Miscellany.

WHAT CAN WE DO?

Oh, what can little children do to make the great world glad? For pain and sin are everywhere, and many a life is sad...

OBDIENANCE AND DOCTRINE.

Many years ago, when I was young in the ministry, I preached, in the ordinary course of my pulpit work, a sermon founded upon the parable of Isaiah in his fifth chapter...

force him to bring forth wild grapes? Would God's foreordination keep him from taking a stand for what was good and true...

He sat for a moment sober as a dying man; and then suddenly rose up to his feet, straightening himself to his full height; and in a tone of indescribable tenderness and strength...

Our lives then charged their course; he removed his residence to the West; though by and by, he was again alongside with me in church work in Brooklyn—efficient, intelligent and faithful...

He fell in the last bloody assault on Fort Wagner. His dying utterance was: "It is all right. I shall live but a few minutes; go back and do your duty."

I rehearse this tale for the sake of two suggestions which may help some persons who are trying to begin the new life of faith. 1. A resolution was what started him in the true way...

LESSONS OF THE LABOR MOVEMENT.

The contest is not over, but several distinct results have been reached. It is clear that public opinion will not tolerate unreasonable demands from laboring men. This is proved by the fact that at the outset the general sentiment was almost universally in favor of this class...

In the reaction against the excessive demands of labor, however, it will not be forgotten that the workmen had grievances in many cases, and, while the present ill-advised movement has postponed their redress, it probably will prove to have checked them in some measure...

So far as can be judged at this writing, the collapse of the movement for eight hours is certain. Indeed, it has begun. The striking carpenters of Boston already having offered, but in vain, to comprise upon nine, with eight on each Saturday, now have abandoned their strike altogether...

THE SONG OF A PILGRIM.

There are songs of cheer And works of love, And weak ones to help along, And glorious things of Christ to be told, Ere I sing the glad new song.

WANTED CONVICTIONS.

In the swing of the great pendulum of time we have reached or are about to reach the point when absolute convictions regarding spiritual truths can only be passively stated; this condition of things to be followed we trust by an age of deepening convictions...

Such hopes cheer the steps of the praying ones in Zion, and such hopes only can make endurable an age when all revelation is called in question and regarded with suspicion, an age when light is being universally diffused, but revealing the strange sight, of men looking upon the rays of the sun and wondering if in that "burning and shining light" there is any substance...

History to be made will write of us as a people who seeing a half of a sphere and living on that half questioned the fact of their being another half, and, worse still, buffeted by Satan, who, causing us to have doubts as to the future, casts a shadow over the present, making for some joy in the future an impossibility...

In an age of marked advance in so many lines, it may be little wonder men have undertaken to improve the heavenly manual—that text book which instructs us in all that is good and true—but when we read such soul thrilling and divine, life-inspiring words as the Master spoke what need to add to or take from them? "The son of man is come to seek and to save that which was lost."

The inspired correlative in all gospel images and illustrations of the divine ideas should not be hard to see, and will not be when we have gotten out of the slough of a

negative faith into the high mountains of God's positive truth. Then we will have convictions deep and lasting.—W. B. Vassar.

FAITH-HEALING.

Rev. Dr. Buckley, editor of the "Methodist Christian Advocate," has a long and exhaustive article on "Faith-healing," in the June Century, which concludes as follows: "The faith-healers represent God as interfering constantly, not by cause and effect in the order of nature, but by effecting the result directly..."

"Faith cure, technically so called, as now held by many Protestants, is a pitiable superstition, dangerous in its final effects. It may be asked, what harm can result from allowing persons to believe in 'faith-healing'?" Very great indeed. Its tendency is to produce an effeminate type of character which shrinks from any pain and to concentrate attention upon self and its sensations...

"Little hope exists of freeing those already entangled, but it is highly important to prevent others from falling into so plausible and luxurious a snare, and to show that Christianity is not to be held responsible for aberrations of the imagination which belong to no party, creed, race, clime, or age."

POULTRY-KEEPING FOR BOYS.

The true citizen is he who realizes and assumes the duties and responsibilities of life. The more such citizens we have, the better for the state and nation. Hence, the early training of our boys to habits of industry and frugality is a matter worthy of our constant attention...

The love of pets is universal among children; and in the whole range of our domestic animals there are no pets so generally adapted to city, town, or country as domestic fowls. Nor are there any that furnish greater pleasure to fortunate owners; for besides their handsome appearance (which with many pets, constitutes their all), there is the daily gathering of the eggs, a source of unalloyed pleasure; and the rearing of chicks every step of which process—from the early egg to the time when the full-grown bird reproduces itself in other eggs—is full of incidents and lessons in natural history which no child should miss...

Pleasure and profit go hand in hand here, which is just what boys like and should be allowed, as they are thereby encouraged in carefulness, industry and perseverance, while, at the same time, they are taught the worth of money by the labor of earning it. Fathers, do not forget that you were once young, and treat your boys as you would like to have been treated when you were of their age; and in future years they will "rise up and call you blessed."

SURRENDERS OF THE CHRISTIAN LIFE.

Let us think, then, for a moment of the surrenders of the Christian life, even although we hardly like to think of them, for the richness, the blessing, the privilege of Christian living is so great that it hardly seems that there can be anything that can in comparison be called a surrender; and yet I think we must distinctly see that there are things that at the very outset a Christian must determine to give up. Many Christians would be unwilling to use the word surrenders for these, when so much privilege is given in exchange; but I think we may continue to use

the word when we have thus explained it. What, then, are the things that we must renounce if we are to declare ourselves Christians? Certainly nothing that should not be given up by all who are trying to live righteous and many lives, even if they do not call themselves Christians. I long to make you see clearly that the Christian life is the natural, the normal, the perfectly human life. I am accustomed in speaking of these surrenders to divide them into three classes, and I will so speak of them. First, as a Christian I will do nothing that is essentially wrong; secondly, I will do nothing that, although right in itself, will be wrong for me, because it will keep me from drawing closer to God; and, lastly, I will do nothing that could put a bar in the way of any of his other children whom I long to help, and will not hinder.—Phillips Brooks.

LIGHT AT EVENTIDE.

At Eve it shall be light, For God's dear lamp of gold Shines down upon the brow of night, And cheers the shadows cold.

God bless the evening time, And where the altar glows O may a sweet and holy chime (Our hearts to rest compose. The best of all is this: To rest in him alone Who died for us, that we his bliss Might join at his dear throne.

A few more meeting days, A few more days apart, And we shall celebrate the grace That made us one in heart.

Then on the golden street, Then in the golden land, With Christ, our King, we all shall meet, And in his beauty stand.

WHY IS IT?

There are some persons who plead, in excuse for their own irreligion, that in secular affairs religious men are no better than other people. If they are not, they ought to be. I believe that, as a rule, they are. If not, how is it that when a religious banker has been guilty of using securities entrusted to his keeping, the whole country rings with his crime, and there is so much sneering and triumph at the expense of religion itself? We do not make such a stir when a man who makes no profession of faith in Christ is guilty of the same thing. We do not put articles in our religious newspapers, headed in large capitals: "Doings of an Irreligious Banker." How is it if a minister is betrayed into grievous sin the scandal of his fall is kept alive for years? If another man commits the same offense it is soon forgotten. Hundreds of men were hung for forgery in the last century. I doubt whether ten of my readers could tell the name of any one of them except Dr. Dodd. Of the penal colonies, that are brought up before the magistrates for drunkenness and disorder, I wonder whether one in a thousand is a communicant in any Christian church.—R. W. Dale.

THE HEART.

We are admonished to keep the heart in all diligence, for out of it are the issues of life. Keep the heart as we would the house, in good order, so that it may be a fit temple for the living God to dwell in. As a gardener would keep a garden as free from weeds as possible, so the heart should be kept as free from evil influences as possible. As a brave soldier would hold the fort as best he could, so the heart should be protected from the assaults of the evil one. It should be kept in tune as a musical instrument, so that it may render acceptable worship to God. Keep it well furnished with Bible knowledge, heavenly wisdom and pure love; then Satan would not dare to intrude. Keep it well guarded, as a sentinel would the camp; be vigilant and watchful. Guard it as you would the apple of your eye. Keep it free from covetousness, selfishness, deception, cruelty, revenge and pride. Keep it submissive to God's will, and grateful to him for all his mercies. Keep it pure, for it is the pure in heart who shall see God. A pure heart is more precious in God's sight than anything else in the universe.—Stobert.

TWO BLIND MEN.

There were once in Rome two blind men; one of whom cried in the streets of the city, "He is helped whom God helps." The other, on the contrary, cried, "He is helped whom the king helps." This they did every day, and the emperor heard it so often, that he had a loaf of bread baked and filled with gold pieces. This gold filled loaf he sent to the blind man who appealed to the emperor's help. When he felt the heavy weight of the bread, he sold it to the other beggar as soon as he met him. The blind man who bought the bread, carried it home. When he had broken it and found the gold, he thanked God, and from that day ceased to beg. But the other, continuing to beg through the city, the emperor summoned him to his presence, and asked him, "What hast thou done with the loaf that I lately sent you?" "I sold it to my friend because it was heavy and did not seem well risen." Then the emperor said, "Truly he whom God helps is helped indeed," and turned the blind man from him.—From the German.

Popular Science.

TOBACCO BLINDNESS.—The American calls attention to the fact that tobacco blindness is becoming a common ailment. At present there are several under treatment for it at one hospital. It first takes the form of color blindness, the sufferers who have smoked into this condition being quite unable to distinguish the color of a piece of cloth held up before them. Sometimes it is to a large extent the cause of a malady, heavy drinking is also possible.

EGGS BY WEIGHT.—It is an old breeder of blooded and fine fowls when he offers for sale eggs no larger as his neighbors', that he gets more per dozen than do the others. Also, the consumer is often vexed that he must pay the same price for eggs weighing a pound, and a Beside, an egg from a well heavier and richer than one from a fowl that is only half fed, so compared to size is an indication. Thus, eggs of which eight will weigh the same size, of which ten are a pound. Of course, with eggs five cents a dozen (and hatched have been sold in past years at that price) it is not much matter as to the price ranges from twenty cents per dozen, it is a matter of after. It is high time that this selling and buying eggs were done. It is a relic of the past, and the time when dressed hogs sold each without regard to size, a sale at that. Insist upon it, the raise poultry and eggs for market price for eggs shall be so much and then it will be some in farmers to raise a better class of all will get what is their just due can Rural Home.

A RACE OF GIANTS.—Here have been grave doubts as to whether races of men existed on this earth larger than those who now peopled small men who might almost dwarfs have lived on portions of the Professor Scheveinfurth discovered dwarfs in Central Africa, and Plongeon has described the ruins of a city in Central America, all of which could have been inhabited by dwarfs; for the entrances would have been too small for five to six feet high. In A Cartersville, Ga., a heavy fossil uncovered acres of skulls and what is known as the Tullin. Some of these were so large that they have been the remains of very Titans ever existed.

THE MERCURIAL PREVENTION OF LOXERA.—Prof. E. W. Hilgard, Cal., in a note to Science, has perfectly practicable to protect in uninfested ground from without, by surrounding with a sufficiently thick (eight layer of mercurialized soil, obstructing or repelling the force they can pass through. leave the choice between granting stocks on the one hand, or protection on the other, of new vineyards, the cost of which would be the same in threatened invasion, in the already planted, since, apart of open soil cracks giving access, the stocks are the only by which the phylloxera resists. Such are the presumptions small-scale experiments; how will prove available in large remains to be determined by. As regards, however, the ground and vines already in permanent lead to show that the mercurial vapor is too heavy to rise, especially in the case of clay soil, and under insect a large number of them before an effective. It has been mercurialized soil, from the ground.

Popular Science.

TOBACCO BLINDNESS.—The Scientific American calls attention to the fact that tobacco blindness is becoming a common affliction.

EGGS BY WEIGHT.—It is annoying to the breeder of blooded and fine fowls to find, when he offers for sale eggs nearly twice as large as his neighbors', that they bring no more per dozen than the smaller ones.

WHY IS IT? There are some persons who plead, in excuse for their own irreligion, that in secular religions men are no better than other.

A RACE OF GIANTS.—Heretofore there have been grave doubts as to whether any races of men existed on this earth very much larger than those who now people it.

THE HEART. We are admonished to keep the heart in subjection, for out of it are the issues of life.

THE MERCURIAL PREVENTIVE OF PHYLOXERA.—Prof. E. W. Hilgard, of Berkeley, Cal., in a note to Science, says: It appears perfectly practicable to protect vines planted in uninfested ground from attack coming from without, by surrounding the stocks with a sufficiently thick (eight to ten inch) layer of mercurialized soil.

TWO BLIND MEN. There were once in Rome two blind men; whom one in the streets of the city, helped whom God helps.

THE GOSPELS IN THE FIRST CENTURY.

The four Gospels were originally composed and published in the Greek language; that of Matthew being possibly, though not certainly, an exception.

But Christianity soon transcended the bounds of Greek culture, and it became necessary that the New Testament should be rendered into other tongues.

Here then is the important fact: The four Gospels before the close of the century were held as pre-eminent authority, and translated into other tongues to be quoted and used as such in other communities.

THE HIDING-PLACE.

A Christian lady was employed in teaching school. During the session a terrible disease swept in among the scholars.

"Oh, what shall we do?" exclaimed one of the children. "Do you think we will get sick and die too?"

What a blessing is the Christian teacher! How the pious parent is delighted to know that the teacher is awakening among the children a spirit of love and trust in God.

FED BY LAMBS.

Whatever other work you neglect, Christian pastor, do not neglect the new converts. Follow them up. Make yourself familiar with their names.

of safety. The first few months will determine what they are to be and do as Christians. Those who are zealous the first year will be likely to continue so.

INSTRUCTION IN PREACHING.

To impart instruction has at all times been looked upon as one of the principal objects of preaching; a preacher is therefore justly styled a teacher of the gospel.

Religious emotion is not to be objected to, if but rational and reasonable, and founded upon a lively perception of important truths, vividly represented.

ONLY ONE OF HIS LOOKS.

It is a fair comment upon many a portrait, and therefore it is made, that it reproduces excellently a single look of its subject. There are many faces of which the expression changes so often and so rapidly, that, although the general appearance always is the same a close, or even a merely familiar observer notices real differences in successive looks, each of which is characteristic of a particular mood.

There is a truth, surely, if not precisely, similar to this in morals. We make an acquaintance and form an impression of him. At a subsequent interview we receive a somewhat different impression.

HEAVEN

I cannot tell what are the forms of its material beauty and sublimity. I cannot catalogue the new powers with which the redeemed and glorified spirits have been endowed.

we shall not only be free from sin, but shall enter a house not made with hands, eternal in the heavens. Let us take the comfort, friends, which God so lovingly offers to us.

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